[GEIDAM]

633 cause it lies on the main highway connecting Ft. Lamy with Jos.
131 Nguru, in the northwestern corner of the province, is the second
491 largest city in Bornu, and is particularly important because it
[496] marks the end of the rail line extending from Lagos via Jos.
Geidam is strategically located so that it benefits from trade
with both. (see Figure 1) Unpaved roads connect Geidam with
Nguru, directly east, and with Maiduguri, to the southeast. It
would be about 130 miles from Geidam to Maiduguri if one went
by the shortest possible route. The road leads directly south
from Geidam, however, and then directly east, and the total dis-
131 tance covered amounts to 170 miles. Though distances are great
• 49 and the condition of the roads is very poor, trade is dependent
438 on trucks which are the life-line of the country. Goods come
into Geidam by truck from both Maiduguri and Nguru. They are
then distributed throughout the countryside by merchants and
tradesmen, using camels and donkeys to transport their goods.
[366] Since no roads at all lead north into Niger and the Kanuri vil-
lages north of Geidam, nor do roads lead east along the Yobe
River to the villages and towns there, Geidam is an important
regional center of trade and commerce. Its geographic location
is therefore an important factor in determining the nature of
the community.

B. The Physical Nature of the Community.

491 The road from Maiduguri joins that from Nguru a few miles
[366] west of the town (see Figure 3). The sole road connecting Gei-

438 and also produce "ready-to-wear" clothes for the market. He gives them
294 a place to sleep, their food, clothing, and spending money and keeps the return on their labour. They each hope one day to have machines of their own.

439 Unlike food production, Bornu crafts have never been totally self-sufficient. There has always been an import trade which brought into the State either raw materials, e.g. iron for the blacksmiths, or finished products like paper, textiles, or glass beads from beyond Bornu. Furthermore, there has always been competition between locally manufactured articles and those from other places in the region of the western Sudan and elsewhere. Trade between Kano and Bornu has made the Kanuri knife an accepted part of Kano's material culture, while leather work
438 from Kano can be seen all over Bornu. On a more local level, in the Maguseri market, craft work from other centres almost always finds its
178 way into the local market to compete with locally produced items. In
[438] recent years this competition has resulted in the practical obliteration of the indigenous production of cloth, because of the universal
[49] adoption of imported textiles. Donkeys and camels decline as media of transport as a direct function of the establishment of roads and regu-
[256] lar lorry routes. If milling of grain by machine spreads, then the man-
[322] ufacture of wooden mortars and pestles to pound grain decreases accord-
[463] ingly. But this is not a one-sided affair. Cultural and social change bring new "crafts" such as motor mechanics, carpentry, lorry driving, commishana (commission men), who collect the fees for the lorry drivers at the various stations.

434 The following table shows the degree to which craft workers and other occupational groups depend upon non-agricultural activities for their annual income in cash and kind.

511 The tools and household fixtures needed, include things like pots for water and cooking, calabashes and enamel ware dishes (often bought by the women from their own income, and made part of their own private property), leather water buckets and rope, hoes, axes, knives, spears and craft tools (if any are needed), mats, trunks, locks, and halters for horses and livestock. These are things which almost all Kanuri families own, and which depreciate, necessitating periodic expenditures for their replacement. Naturally, in larger households which use more water, sleep more people and produce more income, the [312] expenditures for tools and fixtures increases. Wealthy urban houses [354] have wells dug within the compound walls, making water easily accessible, while in Maiduguri, better class homes now have electric lights as part of the home fixtures.

372 511 In the rural areas, fuel is old millet stalks or wood, gathered in the bush or bought from woodcutters. In upper class homes where women are often secluded and grain is purchased, then lack of millet stalks and female labour require that fires be fed from purchased wood. [354] All houses in Bornu, except those few having electricity, need korosene, sold by the bottle, or the filling for lamps.

49 Transportation is necessary for visiting, going to market, or moving permanently to a new town or city. Modes of transport include foot, donkey, horse, camel, motor lorry, and all are commonly used. However, today the lorry is the most generally utilized form of transport for any long distance travel, while horse, donkey, camel and foot [484] are still used extensively for shorter moves in the locality. Camel caravans still ply northward from Maiduguri to attend markets at Geidam and Nguru, one hundred and fifty and two hundred miles to the north-west. [492] At the local rural level, donkeys and horses are the most common means of transportation besides walking.